

Sisters' S. C. E.

WOMAN'S WORK IN THE CHURCH.

Read at Kanamorado Conference by Lizzie Tritsch.

What a broad subject this is. The more I think of it the broader it becomes until it branches out over all other work. I hardly know where to begin or close a paper on it. What is woman's work or mission in life, anyway? Let us pause a moment and think. In olden times the work of the majority of women was confined to the home and administering kindness to neighbors and friends, a God-given work indeed. But now woman's field of labor has broadened and reaches out into almost every line of work and usefulness. It is no longer considered a sin for her to go to public gatherings, unattended, or to take part in them. Her thoughts and gains are considered worthy of attention. Her mere birth demands something better and nobler than to live secluded in her harem.

There is no *new woman* as we hear and read so much of to-day. Shame to the authors and engravers for their slighting remarks and ridiculous pictures of God's workmanship. Woman is the same to-day that she was at creation's dawn. Her inspirations are the same; to do what she can to help mankind. Of course the day or age in which she lives is largely responsible for what she does. If the rough, uncouth Spartan woman were here to-day, do you think her pride would be, that she could fell an enemy with a single blow? That she would teach her children the art of stealing? believing there was no wrong in stealing but the sin lay in being caught in the act.

Woman was created man's equal, or probably his better as a good minister once said, "God created man then he created something better, woman." He left the best till the last. Her obligations and responsibilities are great. She is as strong mentally and spiritually, if not physically, as man. Therefore why should she not go with him unto all kinds of useful and noble work? She should be his equal in the business world, at the polls, in the pulpit, etc., wherever she can do the most good, remembering "The eyes of the Lord are in every place beholding the evil and the good."

In any and all work she can do good for the church if she is Christ-like. She works for the church by training her children aright in the home, thus furnishing the buds that develop into Christian growth. She can aid the pastor and help the church by her faithful attendance to all the services. She can give her mites toward sup-

porting the church and be Christ's humble servant by taking care of his house, cleaning lamps, sweeping, dusting, and furnishing flowers for the pulpit. She can do much by a hand-shake, a kind word or a smile, being social to friends and strangers. For if sociability is not found in the church it is sought elsewhere. Again woman's usefulness in the church is portrayed in the Sunday-school, that great reservoir for the church. She should be ready either to teach or superintend the school.

Then there is the junior work. How can she help but love the bright, beaming faces and warm hearts and long to teach them purity and holiness. The W. C. T. U. helps the church in battling against intemperance. The Ladies' Aid Society is one of the strongest factors of woman's work in the church. Their weekly meetings are a spiritual and social aid to the church and beneficial to the poor and needy, if there be such in the community. The Aid Society has also proven to be a great help to the church financially. One line of work much neglected by the women of our churches is the mission work. They talk, read and debate missionary work, but how little the Master's command "Go or Send, is heeded.

Woman's greatest work for the church is in the pulpit. She should teach the *way of life* and lead souls to Christ. She is needed *to-day* to preach the gospel. But wherever woman is called to work, in the home, in business, or in the pulpit, she should do *all* to the glory of God.

S. S. C. E. PROGRAM.

(Indiana Conference.)

1. Prayer Service, conducted by Mrs. Nettie Rhorer.
2. How May we Win Souls for Christ? Mrs. Ora Turner.
3. How Shall we keep the Lord's Day? Miss Etta Tombaugh.
4. How can we be Christ's Ministers, without Preaching from the Pulpit? Mrs. L. B. Skinner.
5. Some Different Ways of Rejecting our Savior. Mrs. Evans, of Eaton, Ind.
6. The Temporal Benefits Christianity has brought to Women. Mrs. Anna Brown.
7. The Practical Social and Spiritual Side of the Work of the S. S. C. E. Bessie W. Perry.
8. Open Parliament of Methods. Discussion led by Mrs. Eliza Early, and Mrs. Shrover.
9. Has the S. S. C. E. reached such a Stage in its Growth that a more Perfect State Organization is a Necessity? Anna E. Switzer.

10. In what ways may the S. S. C. E. do more Effectual Missionary Work than has yet been Accomplished? Mrs. Alice Augustine.

11. In what way have you found the S. S. C. E. Helpful to your Church? Discussion by pastors present, to be led by L. W. Ditch and W. D. Furry.

12. If the S. S. C. E. Continues to Contribute to the Support of a Theological Chair in Ashland University or any other School, Should they be Allowed a Voice in Selecting the Occupant of that Chair, Fixing the Salary and Limiting the Work? Paper by Mrs. Mae Baker.

Discussion, led by G. W. Rench, and C. F. Yoder.

13. The S. S. C. E. have Reasons for Rejoicing, Looking Backward, Looking Forward. Mrs. Nettie Rhorer.

BESSIE W. PERRY,

Member of Executive Com., for Ind.

King's Children.

THE IMPORTANCE OF YOUNG PEOPLE'S WORK.

(Read at Kanemorado Conference, by Anna Whipkey.)

Dear Brothers, Sisters, King's Children and Endeavorers for Christ and the Church:—

The importance of the young people's movement presents itself to me as being a good subject for a paper for this convention.

The young people have been stepping forward with alacrity and firmness, and taking their places in the rank and file of the army of the Lord, in a manner that is both commendable and self-sacrificing. We believe however that as yet there has not been a sufficient amount of stress laid on the work.

Let us draw a picture of the past and then come face to face with the present.

In the valley nestled among some tall, graceful maple trees stands a large church; there is a meeting being held, the members consisting mostly of elderly people. If there are young people in the congregation they take no part in the discussion. The question of the young people's movement comes before the meeting. A few middle aged brethren conceive the idea that the young people are not being advanced as rapidly in the cause of the Master as they should be. A very heated discussion follows and the consequence is that those friends of the young people are worsted and considered by the most conservative as being worldly.

See the same church to-day having special meetings for the young people, the old people encouraging the work. A very great change has taken place and why?